A VOICE OF WARNING;

OR, THE

MORMONITE IMPOSTURE

ANALIZED AND EXPOSED

IN THE

Light of the Scriptures.

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A VOICE OF WARNING, &c.

WE often hear of Mormonism being masked, and many pamphleteers and authors on a larger scale have undertaken to remove the veil, and expose the delusion. Some have taken one method, and some another, and all have been less or more effective in opening the eyes of the public. Yet still the heresy spreads, and in the opinion of the author of this tract, its force can only be exhausted by a scriptural refutation of the doctrines they teach. But the veil must first be removed before ever the absurdity of the Mormon tenets will appear.

The scriptures speak of men having a cloak for their sins; and before any delusive system can take root, or any damnable doctrine be spread with any effect,—there must in the first place, be a cloak manufactured for its advocates, that their own nakedness, and the deformity of their system, may not appear at once to the popular gaze. Hence wolves are said to come in sheeps' clothing, when they would be most successful and secure in committing their depredations among the innocent flock, and of them we are particularly cautioned to be aware, for they will not spare the flock.

We might examine every notable heresy that has sprung up from the infancy of the christian church unto this day, and we would always find their abettors advancing a portion of truth by way of making the deadly potion somewhat palatable—but it is not the less a destructive poison, though carefully mixed with some nutritious ingredient. The Southcotonian imposture, and what followed as its result, and exists to this day,—the Israelite machination could never have found a footing, nor have been perpetuated without a degree of real truth, and perhaps many principles having the appearance of truth being mixed with the contemptible dogmas, that from the stamina or body of those systems. Johanna prophesied that Jesus Christ would come again to reign on the earth; and this seems manifest, for it was declared by the former prophets and apostles. Well, now, we see the cloak, it seems a beautiful and a precious one,

I wonder what is concealed beneath— a babe ! the lady is *enceinte* by some supernatural agency, until in the pangs of being delivered of nothing, she expires. John Wroe, another specimen of the false prophets this age has produced, also uses this cloak, declaring that Christ will come, and the Jews be gathered preparatory to that event. There cannot be a more scriptural doctrine, and hence not a more perfect cloak, it is closely woven, and hath no imperfection in its manufacture whatever,—it was made in heaven. But, gentle reader, what may be beneath ? startle not, but there lies concealed beards of all forms and colours ; circumcision of all ages and sizes; and tithes to any amount the greedy prohphet chooses to impose, with all the ritual of Moses, abolished by Jesus Christ almost two thousand years since, with many nameless and abominable customs and teachings, to enumerate which shall not at present pollute our page.

But there can be no cloak more beautifully evangelical, than that which has covered the Mormon teachers, until they have committed considerable havoc with comparative impunity. They preach the first principles of religion with as much apparent zeal as the methodists ever did at any period of their history, and they teach that men are to be baptised for the remission of their sins, with as much convincing evidence from the scriptures, as the baptists themselves can command. While they maintain, that all the gifts and blessings of the Spirit that were ever promised to the church, should still be divided to every man according to the mind of the Spirit. This seems very feasible and scriptural doctrine, seeing that Jesus has promised to be with the church unto the end of the world, and to give his Holy Spirit unto them that ask him. And, truly, if the body that is covered with this faultless garment were to be compared therewith, one might bid the Mormon heralds God speed, and assist them to diffuse their doctrines through the land. But our soul is stricken with horror ! a hydra-headed monster lies couched beneath this elegant covering. The Aaronic priesthood is again established, and it is not now limited to the family of Aaron as formerly, but whosoever will may come and be ordained a priest according to this order—for they are perfectly regardless as to the tribe, having a good reason, seeing they belong to none. The whole earth must emigrate to America. Kings must lay their regal honors at the feet of a man called Smith. The ministers of the gospel must all acknowledge themselves to have been vile imposters and hypocrites ; making

their humble confessions to any Mormonite priest, and being immersed for the remission of their errors, however, will fully exculpate them from all further blame. The great men must take their gold and their silver, and whatever else will gratify the cupidity of the aforesaid Smith and his compeers, or associates, and embark for a voyage across the Atlantic, for a temple is being build on the banks of the Mississipi, to which, when finished, they tell us Jesus Christ will come. But mark, reader, this is the third attempt at temple building among this sect within these last nine years ; the first at Kirtland, in Ohio, then in Missouri, and now lastly in the State of Illinois. Instead of Jesus Christ coming to the two former temples, he seems to have been moved to jealousy by their abominations, and to have suffered the devil to stir up the indignation of the community, which created a civil war, and, as might be expected, ended in the expulsion of the Mormons from the state. It will take no uncommon degree of foresight to presage that similar results will occur, as similar causes are still in operation. A book, which they call the "Book of Mormon," must be credited as much as the bible, for they say it is the word of God, and it is spoken of in the bible. This is a faint specimen of the impudence and folly manifested and propagated by the teachers of Mormonism. But as Paul says, we are to prove all things, we must try to prove the foolishness of folly itself, and shew to the most ordinary capacity that can comprehend the literal import and self-evident meaning of the scriptures, that Mormonism is folly.

The Mormons pretend that we have come to a new era, and another dispensation is now established, for which they quote Paul's words, Eph. i. 10. Now, say they, we have come to the fulness of the Gentile times, and therefore a dispensation different and superior to all others must be manifested, embracing all that was excellent under the law and the gospel; for both Jew and Gentile must be pleased, as both are to be gathered. Let the candid reader carefully enquire what is meant by the fulness of time, and last days, with similar expressions that frequently occur in the scriptures, and by a comparison of one passage with another, he will come to the truth of the matter, without any aid from sophistry or American priestcraft. Let him compare the above passage with Gal. iv. 4. and Heb. i. 1. and he will at once perceive that God sent his Son at the fulness of time, which were the last days in which he spoke unto men, and established a dispensation, which abolished the law,

and by which he will gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him: and through which Paul and the churches in his times obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. A dispensation of the gospel is said to be committed to individuals when they are commissioned to preach it, as Paul says, he had a dispensation of the gospel committed unto him, and he was obligated to preach it. But he said if we, or an angel from heaven, preach another gospel, or change the dispensation, let him be accursed. Gal. i. 8. 9.

Now as the Mormon preachers are incessantly railing against the ministers of the gospel, as having changed the ordinances, and introduced another gospel, it may not be improper to bring the charge upon their own heads, and if they are found guilty after due examination, they may excuse them that will, but we say with Paul, let every designing hypocrite be accursed.

Did Paul ever preach that men were to obtain salvation by taking refuge by the banks of an American river; or that the Aaronic priesthood should be established somewhere about 1800 years after his time? Here Paul and the Mormons disagree. But they have been taught these things by an angel, old Adam, and St. John the divine, so they conclude they must be true, and Paul must be wrong. But them that are at all acquainted with the cunning craftiness of men, and the devices of the devil, who frequently assumes the garb of an angel of light, will agree with us that Paul is right, and they are deceived. They tell us, however, that Paul only wrote for the times in which he lived. What part of the scriptures that is to be found in we cannot tell. But we affirm that no age has produced so complete a manual of christian instruction as is presented to the church in the inspired writings of Paul; and they seem to be just as useful now as ever they were. Now as it is very manifest that Paul never taught any of the doctrines which these men say they have been taught by angels, we conclude they have changed the dispensation so far as their influence has extended, and that they rest under the malediction of the Spirit as spoken by Paul. They may tell us that Paul never spoke of methodism, or the modern sections of christendom. True, but which has gone so far as to introduce the Aaronic priesthood, and a new Bible! and which of them says they have got a new dispensation? None—so we justly conclude if others may in some measure have stepped aside from the tract marked

out by Jesus, and the Apostles who wrote the New Testament, the Mormons alone have taken directly the opposite path.

They will say the Spirit of God has changed the dispensation and not them; and that the Lord has as much right to change the order of things now, as he had when Jesus came aforetime in the flesh. Certainly, but let it be remarked that that change was clearly predicted; for the Lord finding fault with them, said the days should come in which he would make a new covenant with the house of Israel, and with the house of Judah, Heb. viii. Whereas, on the contrary it is declared, that this kingdom or dispensation cannot be moved, Heb. xii. 28. They may attempt to move the decree and alter the plan of the Almighty that will, but we clearly perceive their temple building has proved, as yet, little more successful than the attempt of Julian to falsify the prediction of our Saviour, in regard to the temple at Jerusalem.

They will tell us, however, that this great change has been clearly foretold by the prophets in the Old Testament, for Malachi prophesied that the Lord would come to his temple, and then he would purify the sons of Levi, Mal. iii. Now as one of the Mormon apostles observes in one of his books, viz: Mr. P. Pratt, in the book he calls "A Voice of Warning" page 14, that, "the student of prophecy ought to be careful to ascertain what portion has been fulfilled, and what remains to be fulfilled," we shall take his advice, for it is good, and cordially recommend it to himself, for he seems to practise it less than any body else. Malachi says the Lord will come to his temple, and Haggai intimates the same thing, Hag. ii. 7. But Pratt, utterly heedless of his own maxim, will tell us that prophecy was never fulfilled, nor can be until a temple is built in America, and Jesus Christ comes to it. But we presume to ask even P. Pratt, whom the Mormons esteem a greater apostle than Paul, if this passage has not had the most literal fulfilment that could be desired. "Behold, I send my messenger before my face."—was not John the Baptist that herald, a voice crying in the wilderness, "Prepare ye the way of the Lord," &c. Luke iii. 4. 5. "The Lord whom ye seek shall suddenly come to his temple." Did not Jesus Christ come to the temple of which Haggai and Malachi speak suddenly and unexpectedly? the infant Jesus was presented to the Lord according to the manner of the law in the temple:—and after he began his public ministry, he taught daily in the temple, and thus filled that inferior structure with greater glory than was

manifest in the temple built by Solomon; for he who declared himself to be greater than Solomon was the light of the world, the glory of the Father, and the true Schechinah; yea, the Messenger of the new covenant which the Lord hath made with the house of Israel, and the house of Judah. He sat in their temple and synagogues, and taught doctrines among them, which refined them as fire, and, the dross was separated from the pure metal. But such as rejected him, and would not be refined by his doctrine were consumed, "for our God is a consuming fire," as well as a refining fire. The Mormons pretend they are the sons of Levi, whom Jesus is to purify when he comes to the temple in America. Were he ever to attempt such a purification, it is to be feared he would exclaim with the prophet Jer. vi. 29, 30, "reprobate silver shall men call them, for the Lord hath rejected them." But what made them of the tribe of Levi, seeing they are so manifestly of Gentile extraction, whose forefathers so recently, from this part of the globe chiefly, emigrated for that land? If it would be uncourteous or uncharitable to say as Jesus said to the Jews, "ye are of your Father the Devil," we cannot go quite so far as to acknowledge the Mormon priesthood to be the sons of Levi; but we will mitigate the matter, and not be thought far wrong by all that have judgment in the word of the Lord, when we say they are the sons of delusion. Did not Jesus, the great high-priest of our profession purify the priesthood according to the words of Malachi, that they might offer unto the Lord an offering in righteousness? Peter says (1 Epistle ii. 5, 9.) that all true christians are of the holy priesthood, who offer spiritual sacrifices to God, through Jesus Christ. Pratt and the Mormon lights cannot endure any thing spiritual, hence we always find them more intent about vilifying the ministers of the gospel, and other religious bodies, than praying to God, or offering spiritual sacrifices, when they profess to meet for worship. In fact, they wont hear of any prophecy or doctrine that is not couched in the most literal terms. Hence as the prophetic parts of the scriptures abound in figurative forms of speech, they are found to misconstrue a very great portion of that holy book, by their literal interpretations of metaphorical words and phrases.

Take, for an instance, their application of Isaiah's description of a calamity that came upon the Jews and their land many centuries back. (Isa. xxiv. 6.) The earth, say they, was never yet destroyed by fire, and but a few men left in it, as it

was overflowed by water in the days of Noah, and therefore the prophecy remains to be fulfilled. This is literal interpretation. Let the whole Mormon priesthood take their bibles and refer to Deu. xxxii. 22, 24, and they will see that Moses spoke of their destruction and dispersion in similar language: yea, he said they should be burnt with hunger, and devoured with burning heat, and with bitter destruction. Burnt with hunger! apply the rule of literal interpretation here, and the most ignorant will discover the folly. The psalmist says, "while I was musing the fire burned." Psa. xxxix. 3. If this fire be literal, we hope to be kept from musing, for the consequence seems to be inevitable destruction. But if they have any common honesty left, and really wish to understand the passage in Isa. xxiv, let them compare it with Psa. lxxxiii. 14, and xcvii, 3. Let them look at Isa. ix. 18. and they will see that wickedness burneth like fire, and through it the inhabitants of a land are consumed like the thickets of a forest, and evaporate as the lifting up of smoke. Thus we see that the sins of the people kindled the fire of the Almighty, and he burnt or consumed them by hunger, and divers other calamities which he sent upon them, even until there was frequently but a thin population in the land, as the prophet declared.

Perhaps the most ignorant and romantic of all their applications of the scriptures, is their attempt to prove the book of Mormon true from two or three passages which we will now examine. The psalmist in Psa. lxxxv. speaking of the Lord being favourable unto the land of Israel, and bringing back the captivity of Jacob; he says, thou hast forgiven the iniquity of thy people; thou hast covered all their sin; and in the 11th verse, he says, "truth shall spring out of the earth, and righteousness look down from heaven." Now the next verse will fully explain what is meant by truth springing out of the earth in the view of every one except the Mormons, for it says the "land shall yield her increase, while the Lord gives that which is good from heaven, viz: the gentle dews, and the genial warmth of the sun. But if we refer to Pratt's 'Voice of Warning,' alias nonsense, page 121, we find him so devoid of common sense as to tell his readers that "truth springing out of the earth" means the book of Mormon, which they pretend was found in one of the American hills, by Smith, being discovered to him by an angel. Whether will the intelligent and pious part of the community receive this imposition or the Arabian imposture sooner? for the Alcoran certainly has as strong claims to cre-

dibility as the book of Mormon—we are persuaded they will reject the latter, until they can accept of the former.

The next passage which proves the book of Mormon to be the word of God, according to their mystic logic, is to be found in Isa. xxix. 11, 12. where the prophet tells us the Lord had poured upon the people the spirit of deep sleep; and had hid from them the prophets, seers, and rulers. And then as a matter of course, the open vision was taken away, seeing the seers were hid, and, to use a comparison, it was just as much sealed up as the words of a book would be if its covers were sealed. Well, its plain enough, and every body must understand so simple a comparison. Yea, so plain that the Mormons have found a prophecy in it of a book that was to come forward in these times. In Jer. xxxi, 18. Ephraim is said to bemoan himself thus: "Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke." We may expect to hear of this bullock being found on some of the American prairies, glens, or mountains, by some of the Mormons ere long; for they have already found the identical book that Isaiah meant, when he told the Jews their open vision had become like a sealed book unto them, shut up to both the learned and the unlearned. These Mormons never spiritualize the scriptures!—no; quite innocent of that charge. They wrest the simplest comparisons into prophecies or any thing that suits their purpose. We reject the book until they have caught the bullock.

But the passage they seem to consider most conclusive is found in the 37th chap. of Ezekiel; the prophet was commanded to prophecy of the return of Israel from captivity, (whether the prophecy be fulfilled or not, we need not now enquire) and he was told to bring a sign before the people, as was frequently the case, that they might be the more deeply impressed. He was told to take a stick and write or engrave a particular mark upon it, to signify that it represented the kingdom of Judah, and all that pertained to them; and then take another stick and mark it also, and it should represent the kingdom of Israel, and all that dwelt within their borders. And while he stood before the people he was to join them together, and they should become one in his hand, whether by a miracle or by some mechanical preparation at the end of the sticks it is not said, nor does it at all affect the present enquiry. When the people should ask what the prophet meant by this sign, he was to say unto them, even while the sticks were in his hand before the people, "Thus saith the Lord God, I will take the children of Israel from among the heathen, whither they be

gone, and will gather them on every side, and will bring them into their own land; and I will make them one nation in the land upon the mountains of Israel," &c. Who can find a book here? there is not the slightest mention of any of the materials of which a book is made, neither paper, parchment, leather, or any thing of the kind, but two sticks, representing two kingdoms, and their junction by the prophet is said expressly and clearly to signify the union of those two nations upon the mountains of Israel P. Pratt, in reference to this passage says, that nothing can be more plain; and we would also have thought it to be so plain that two opinions could not have been formed respecting its meaning; but we find that he understands it in a very different light to all besides his own party. He says there was presented two *writings*, the one to Ephraim and the other to Judah. The devil could not have fabricated a more direct lie, for there was no writings at all, but two sticks, and it is in vain for him to say they signified books, while the prophet was commanded to explain it to the people as meaning their return and union as two nations.

We would ask Mr. P. if he thinks Ezekiel held the bible and the book of Mormon in his hands on that occasion; or whether he understands these sticks only to represent those two books? If he says the former is his well-grounded opinion, then of course Ezekiel must be the sole author of both the bible and the book of Mormon, for he *alone* was commanded to write upon or mark the sticks. But if he says the latter, we ask him for his authority, for its not in the passage; and he may ask Joseph Smith, and he may look through his pretended Urim and Thummim, and see if he can find any.

Before coming to a conclusion, we would just notice the folly and absurdity of them taking upon themselves the exclusive title of "Latter Day Saints;" seeing that all the disciples who lived in the times of the apostles were saints of the last days, according to the passages we have referred to, and that the whole of the christian community by virtue of their union with the holy one of God, are entitled to be the saints of the most high. This is a general name, and peculiar to none. But in the apostolic times we find particular names to point out their local differences. Mr. P. has marked us down as *deceivers* because we still presume to think ourselves saints of the last days without being Mormonites!

It may be well very briefly to shew the reader how our separation from the Mormon church was effected. The writer had been among them about three months, and in that short space of time, he had gone through several transformations, first having been made a priest after the order of Aaron; and then an elder after the order of Melchisedec as they pretend. He could never be brought to adopt the Mormon style of preaching, and began to speak rather too freely and clearly against their sins and superstitions; especially against the wild mania of wives leaving their husbands and emigrating to America, being filled with the notion of luxury and riches without working, when they get to the Mormon Zion. A woman that lived in Oldham, of the name of Walwork, of very dubious character, but in every sense of the word the head of the house, sold up

her goods, compelled her husband to allow her to go to America with the money, and himself to stop behind. He remained a week or two in great disquietude, until hearing the ship had been driven back by stress of weather, he made his way to Liverpool, to see if he could not get his only child from his unfaithful wife, if there was no possibility of preventing her. But when the wily leaders of the emigration saw them dragging the child between them as if they would pull it limb from limb, they promised the man a free passage, rather than be exposed to the observation of the public.

The present author wrote a letter to the aforesaid apostle, P. Pratt, intimating pretty clearly that it was as much the duty of wives to love their husbands, as to emigrate to America, which seemed to arouse his fears and jealousy, and which soon produced a suspension note, with a young man to take his place. He thought that an apostle would be a man of reason, but in that he was truly deceived. At last he thought him ignorant of the nature and duties of the apostolic office, and he would try to instruct him, and therefore produced several passages from the new testament, shewing very clearly that the former apostles were men of reason, and never thought they were endowed with an irresponsible power, and did not attempt to compel elders or evangelists to leave places, or go and preach in places they did not wish to leave or go to; particularly he referred to Cor. xvi. 12. which proves that Paul could not compel Apollos to go to Corinth before he felt a wish to go himself. This ought to have convinced Mr. P. but what was the authors astonishment when he afterwards learned that the Mormons estrem this man of greater authority and power than ever Paul could pretend to. Here his eyes began to be more clearly open than ever; and the church at Rochdale very generally began to see, from a many circumstances that occurred at the same time, the folly of Mormonism, and the danger and wickedness of priestcraft. So they resolved to remove the beautiful cloak, and exorcise the Mormon monster, which, we understand, brought two *high-priests* from Manchester, (not of the tribe and lineage of Caiphas, who condemned Jesus) to cut us off, as they pretended,—but they were miserably defeated.

We now stand as a separate church and congregation, and endeavour by the aid of the Spirit to worship God according to the principles of the new testament, in a room which we occupy for that purpose, in Corn Mill Brow, Mount-pleasant, Rochdale; and we cordially invite the public of that vicinity to worship with us.

A GARDNER.

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Jesse Hall, Printer and Bookseller, Rochdale.